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## ANGLO-SAXON POETRY.

*Cynewulf's Wortschatz* oder vollständiges Wörterbuch zu den Schriften Cynewulf's von DR. RICHARD SIMONS. [Bonner Beiträge zur Anglistik herausgegeben von Prof. Dr. M. Trautmann. Heft III.] Bonn: P. Hanstein's Verlag. 1899.

SEVERAL treatises have been written in former years about the 'commonly recognized Cynewulfian poems,' the number of works allotted to the poet varying from case to case. In the title of the present publication there is no such qualifying clause, for the author believes with Trautmann that a definite enough final solution of the Cynewulf question has been reached. It would hardly be good taste to discuss here the canon of Cynewulf's works anew. But there will be no harm in observing that the last word does not yet seem to have been spoken. We have seen the views of Cynewulf scholars undergo considerable changes in the past. Can we be sure of the future? As regards the *Andreas*, it is claimed with great confidence for Cynewulf by investigators of high authority. But there is some sense also in what has been said on the other side. The all-important argument of style and tone, which has been applied to the poem, from new points of view, by Miss Bottenwieser (*Studien über die Verfasserschaft des Andreas*, Heidelberg, 1898) is disposed of far too lightly in Dr. Simons' introductory remarks. Also Brandl's effort to show the independent position of the *Fata Apostolorum* (*Archiv für das Studium der neueren Sprachen und Literaturen*, C, 330 ff.) is deserving of more careful consideration, even though his particular interpretation be not accepted.

Dr. Simons' Glossary embraces only those poems which Trautmann considers the indisputable property of Cynewulf; namely, 1. *Elene*, 2. *Juliana*, 3. *Christ's Ascension*, that is, *Crist*, ll. 440-867 (misprinted 887 on p. 1), and 4. *Andreas*, together with the *Fata Apostolorum* and the runic passage following it—making a total of some forty-three hundred lines, or about one-seventh of the entire body of Old English poetry. With Grein's *Sprachschatz* and Zupitza's Glossary to *Elene* to build on, the task before the compiler was not one of first magnitude. But he has, indeed, exe-

cuted it with evident care and industry. Frequent tests have shown the general completeness and reliability of the work. Textual improvements which have been adopted are marked as such, the MS. readings being given along with them. Strange to say, Cosijn's corrections to *Crist* and *Juliana* in *Beiträge* xxiii (1898), seem to have been overlooked. In several debatable cases a mark of interrogation would have been in order; in others the author might have done well to vouchsafe a clue to a difficult passage, without any injury to his principle of conciseness. It was also a mistake, we think, to exclude the customary grammatical classification of verbs, for we do not imagine that the Glossary has been drawn up for the use of experienced scholars exclusively.

We offer a few incidental gleanings of corrections, following the alphabetical order. It cannot be intended, of course, to pass in review the numerous controversial points which might be raised regarding the textual interpretation of the poems glossed.

*adriogan* does not denote 'leiden' in *þe oft* (MS. *of*) *his lufan ādræg*, *Andr.* 164, but 'agere, patrare, perficere.' See Grein; Cosijn, *Beiträge* xxi, 9.—We miss *æfyllend(e)*, *Crist* 704, meaning probably 'destroying the (divine) law' (*Beiträge* xxiii, 111), not 'legem exsequens' (Grein).—s. v. *anhýdg*, read *elines* (for *eines*), *El.* 828.—s. v. *ār*, f. add *āra*, gen. plur., *Andr.* 298 (MS. *aras*; see Grein, *Germania* x, 423).—*benēah*. Read *beneah*.—Is *bēor* masculine?—s. v. *brēotan* read *brēotun* (for *breotun*), *Jul.* 16.—*ēad* (*mæg*) 'selig', *Jul.* 352 is extremely doubtful. Ettmüller's reading (approved by Sievers and Cosijn) *ēaðe mæg* offers the most natural solution.—*ēadlufe* 'liebe,' *Jul.* 104. Very plausible is Cosijn's rendering 'das liebe geld.' Cf. *eardlufu* 'die liebe heimat,' *Bēow.* 692, *hordwynn*, ib. 2270, etc. (*Aanteekeningen op den Bēowulf*, p. 13).—*gælsa* 'übermut,' *Jul.* 366. Better, 'wantonness.' Cf. l. 369: *ic him geswēte synna lustas*, etc.—*geminsian* 'beauben,' *Jul.* 621? Rather 'diminish,' (Gollancz :) 'humble.'—*gewyrd* 'eräugniss.' We are at a loss to understand what is gained by puristic spellings like this. Usage has decided for good in favor of 'Ereignis' and other historically "wrong" forms, and it is love's la-

bor lost to parade such defunct species in print. It is fortunate that Simons has not followed his master in the orthographic treatment of Hölle, Schöpfung, etc.—*hād*. The meaning 'clerus' in *purh lēohtne hād*, El. 1245 appears untenable. Grein's and Trautmann's 'durch den geistlichen Stand' and Stopford A. Brooke's 'through a light-imparting Form' are equally unsatisfactory. Zupitza's 'in herrlicher Weise' (so also Wülker, *Anglia* i, 504) seems to us the only justifiable rendering. It has been found fault with as 'nichtssagend,' but vagueness is the very characteristic of the entire personal epilogue. The same semi-adverbial function of *purh*—*hād* is seen clearly in *purh hēstne hād*, Bēow. 1335 (cf. *purh hēst*, Riddle 16, 28), *purh horscne hād*, *Crist* 49; probably also in *purh clæune hād*, *Crist* 444.—s.v. *mōd*. Grein's convincing emendation of *swā mōde*, El. 629 to *swā niode* should have been accepted (*Germania* x, 424; cf. Bright, *Mod. Lang. Notes* ii, 82).—Under *syn* 'sein' is given *syn*, *Andr.* 109, which should appear under *synn* 'sin'.—*syn* 'augenlicht' lacks the macron by misprint.—*pus*. In *Andr.* 1807 (= *Fat. Ap.* 85) the MS. has *pus*, not *pys*.—*wælstrest* 'toterast, grabesruhe,' El. 723. Rather, 'death-bed.' The passage reads: *hwær sio hālig[e] rōd . . . lange legerest fæst leodum dyrne / winode wælstreste*. *Wælstreste* is accusative after *winian*, as in Bēow. 2902: (*dēaðbedde fæst*), *wunað wælstreste*, and in other places; *rest* in the sense of 'resting-place' is, of course, very common.<sup>1</sup>—The *w*-rune in El. 1089 is recorded both under *weard*, m. and under *wynn*. Which is meant? We think Sievers' proof of the latter signification is final (*Anglia*, xiii, 3 ff.). The interpretation of the 'Cynewulf runes' lies outside the sphere of this review.—*wifgift*, f. 'mitgift,' Jul. 38. No; it is *wifgifta*, plur., 'marriage.' The analogous use of the simple noun *gifta* (*giftu*) is better known.

Dr. Simons' Glossary will be especially helpful to students who wish to read the 'Cyne-

wulfian' poems and are not fortunate enough to have old Grein at their service.

It may be noted that another Anglo-Saxon lexical study is contained in the fourth number of *Bonner Beiträge zur Anglistik*: F. M. Paddelford's *Old English Musical Terms* (dedicated to Prof. Cook). This is a topical Glossary, with an introductory essay, somewhat like W. E. Mead's *Color in Old English Poetry* (*Publications of the Modern Language Association of America*, xiv, 169 ff.), Chs. H. Whitman's *The Birds of Old English Literature* (*The Journal of Germanic Philology*, ii, 149 ff.), and J. Hoops' *Altenglische Pflanzennamen* (Freiburg, 1889). Further collections of this kind should be encouraged.

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#### PEDAGOGY AND POETRY.

*Pädagogik und Poesie*. Vermischte Aufsätze von Prof. Dr. ALFRED BIESE, Königl. Gymnasial-Direktor in Neuwigd a. Rhein. Berlin: 1900. R. Gaertners Verlagsbuchhandlung. vii, 320 pp.

THE author of this collection of essays is a prominent educator and one of the foremost writers on subjects dealing with culture-history. In his works on the evolution of the nature-sense, on the philosophy of the metaphor, etc., he has shown a fine range of acquaintance with the literatures of all great nations, and coupled with this erudition, great appreciation of beauty in whatever form it may appear. The same blending of learning and sensitiveness determines the nature of the volume under discussion.

The essays deal partly with pedagogic questions (namely, "Einförmigkeit und Einheitlichkeit im Schulbetriebe," "Zum psychologischen Momente im Unterricht"), partly with the treatment and interpretation in the school-room of certain literary monuments ("Zur Behandlung Lessings in Prima," "Zur Behandlung Goethes in Prima," etc.), and partly with problems of a purely literary or historical character ("Theodor Storm und Edward Mörike," "Die romantische Poesie des Gebirges," "Das Naturgefühl im Wandel der Zeiten, etc.).

<sup>1</sup> So *seleerest*, Bēow. 690, *fletræst*, ib. 1241 'bed in the hall,' Trautmann's failure to realize this concrete meaning has driven him to a perfectly groundless emendation:—*ræste gepeah*—'was taking rest' (*Bonner Beiträge zur Anglistik* ii, 163). It is clear that the construction *seleereste gebeah* is in a line with *sæbāt gesat*, Bēow. 633, *eorðan gefeoll*, ib. 2834, *meregrund gefeoll*, ib. 2100; *hordeft gesciāt*, ib. 2319.